

I have delayed answering your letter, because when I received it I was soon to make a trip to some of my country stations, and I thought you would be glad to have an account of the same.

In company with Rev. C. R. Hager, of the American Board, I left Clinton, June 5th. Our boat is quite comfortable. We have on board a good supply of books and one Chinese preacher to help us preach, etc. About 1 p.m. we arrived at Fat Shan, 12 miles from Canton. This is a town of half a million inhabitants. There are two missions at work here—the Wesleyan and London Mission Societies. The latter has one chapel and a hospital with less than 50 members. The former has one chapel and about one hundred members. As soon as we reached the town, we went ashore with a good supply of gospels and tracts, which we sold before we got back to the boat. While we were ashore, we visited the hospital, and found Dr. Wenian hard at work. He has his large premises full of patients. I should think largely over one hundred indoor patients. Such work as he is doing is helping very materially to break down the prejudices against foreigners and Christians. At night we anchor at Sha Hau, some twenty miles from Canton.

June 6th.—We are off at daylight.

After breakfast, we have a long walk selling books and talking to the people. This morning at a village we met a man who took it upon himself to ridicule us and our books. Presently he took a book as though he wanted to buy it. He saw the name of Jesus on the title page and handed it back with a sneer and said, "these Jesus books are not good for us to use." I asked him if he knew who Jesus was and he said no. I told him he had better know what he was saying before he said any more. I had quite a talk or discussion with him, but as there was no chance to convince or stop such a man, I said something to the effect that he must attend to his own business and not attend to mine. We often have to do this or say something that will make the crowd laugh at us, so we can go on with our work. But these fellows have to be put down somehow, or we had just as well quit trying to sell books or preach. In the afternoon we came to Sai Nam, where we have had a station about ten years. The work has not been very encouraging here, only some eight or ten have been baptized, and half of this number have moved away, owing to persecutions and other causes. Yet we have no idea of giving up the work. Sai Nam is a town of some 60,000 inhabitants with a very large trade. We spent some two hours here in selling books and preaching.

June 7th.—We arrived at Shin Hing at 1 p.m. in good time to see several of our members. We commenced a girl's school here about six weeks ago. Some ten days ago a mob went to the house and broke the doors down and damaged the furniture and roof somewhat. This broke up the school again, but there are very few in attendance, and we fear the prejudice is so strong against all Christians that we will have to close the school. These troubles have deterred some that would, otherwise have come before the church for membership.

8th.—Sunday, we had a good congregation of the members and some few others. The services began with a prayer-meeting at 11 a.m. After this, we had preaching and the communion and church meeting. It was after 2 o'clock when we had finished. Sundays are often our hardest days in China. We feel that after our members have walked from five to twenty miles to attend the services and hear preaching, that we ought to give them all the instructions we can, as they do not get the benefit of our preaching often. Upon the whole, we had a very satisfactory day.

June 9th.—This morning we leave the West River and go up the San Hing River, that flows nearly North. As usual, we sell books to the passers-by and to some villagers as we walk on the banks while the boat is being towed up the river by five men pulling by a long rope from the top of the mast. About 12 o'clock we came to San Lin, a large market town, where our native missionary society had a station for several years. And there are several members here and at different villages near. We spent about an hour here in our accustomed work. We hurried on so as to reach Shui Hau, a market town, before the people should all leave. We saw that the boat would not make it in time, so we got some books and went ashore and walked so as to reach it in time. It was rather late when we arrived, but we sold a good number of books and preached a good while to the people. We thought they did very well considering that it was raining all the time. Our boat came up at dark and we were glad to have a rest upon the Lord's side here.

June 10th.—It has been raining

BAPTIST RECORD.

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very hard most of the day, so we did not do any work until nearly night, when we arrived at Tung Hau where we sold some books and did a good deal of preaching.

June 11th.—We left our boat early this morning (sending it on to meet us some ten miles away) and we walked to San Hing, a district city, distant five miles, where we opened a station last year. The chapel is on a very good street but the house is very small and hot. We sold books on the way there and then I preached to as many people as could crowd into the chapel. Then two native brethren preached and Mr. Hager talked some, he has been out to China about fifteen months, and I am sure he has gained a good deal.

The above letter was written to Eld. W. L. Skinner and kindly furnished us for publication.—Eis.

Our Pulpit.

CHRISTIANITY'S CRITICS.

BY JOHN A. BIGELOW, D. D., LL.D., BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

And from a child that knew the Holy Scriptures.—II. Tim. iii. 15.

There are two kinds of Christianity. Church Christianity and Bible Christianity. The former has had until recently full sway in Mexico, Brazil and Italy. We are trying in a small way in those places to displace church Christianity by Bible Christianity.

Where men care much for the

Bible and are free to speak, they discuss it, they dispute about it. Men like to speak about what they love.

The modern Bible has always been a subject of controversy. Far better quarter over the Bible than to treat it with indifference. The dispute about the Bible have had a great variety of centres in different ages of the world. Sometimes as to certain doctrines, sometimes as to ecclesiastical teachings, sometimes as to moral precepts, and sometimes the Bible itself, its origin, nature and authority. In this respect there have been many changes. In England, one hundred and fifty years ago, able men wrote against the Bible, saying they believed in a God, but this is not so great that followed us, from curiosity, that we decided not to take much. We bought a few bibles, and at them as we walked along. Before we had finished the last five miles of our trip we were tired, hungry and wet. Since seven o'clock we had walked about fifteen miles, sold a great many books, and preached twice. So you may imagine we enjoyed a four o'clock dinner and a chance to rest where there were not several dozen pairs of eyes looking at us all the time.

12th.—Nothing unusual occurred to-day.

June 13th.—This morning we arrived at Ho Tan, the head of navigation on this river. Here we have some nine members. We have never had any chapel here, but these people have all been brought in by the influence of one man a shop keeper here. We hope after awhile that they may build them a chapel, and when they may have a few more members that a church will be organized. They now meet Sundays in the house of one of the members. I preached twice in the open streets, and did a good deal of talking from shop to shop.

Saturday, 14.—We started for Tin Tong, or Heaven, as the words mean. The road is very rough. This is the main highway between the Central and South-western part of the province. Much of the goods is carried over this road on wheelbarrows. These cut the roads or foot-paths very badly. Then it rained very hard and the road to heaven was indeed a hard road to travel. I had the misfortune to fall on the way. But the only damage done was some mud on my clothes. If all the falls of Christians, as they travel the heavenly road, were fraught with no greater consequences than this one it would be a good thing, but alas! it is not the case. After walking some four or five miles, we came to the market town of heaven. This is situated near the centre of a large plain that contains about three hundred villages. We ought to have two missionaries and their families living here to work this field and the other districts and towns near by. We sold books and talked until we were tired. Having felt the pangs of hunger, a few days ago, we decided that the filthiness of the eating houses and stare of a great crowd had better be endured than the pangs of hunger, so we went to a house, and ate a hearty lunch with more than fifty eyes fixed upon us. I turned my back to the crowd and got on fairly well. When we got back to our boat, all tired, wet and muddy, I began to feel my lot was a hard one. When I thought of what one of our women, who joined the church a month ago, had to endure, I forgot my own hardships. She said, that in addition to the abusive language and persecutions of her neighbors, that it was very hard for them to get work to do, and make enough to live on and keep their two sons at school. Her boys are living at my house going to school. The husband has had to give up his business as butcher and seller of pork, because the people would not buy his meat after he joined the church. This woman did not tell me herself what she had done, but I saw that she was tired. When she came to her eyes while she was talking. When she was gone, one of our members told me that she had walked that day to Ni Wan, a town fifteen miles distant and brought two jars of oil which weighs about eighty pounds. She had gone over this same bad road that I had gone over and walked three times as far as I had and only received sixteen cents for her work. I felt that my work was light, when compared with hers, so I decided to go and preach again.

Sunday 15th—I have preached twice to-day and had a meeting with the male members in our boat. It was thought best for the women not to attend, as there is a great prejudice to men and women meeting together. And the heads take every opportunity they can to circulate false reports about our Christian women. It is often said that when women join the church that they became the common property of the men of the church, and are guilty of all kinds of lewdness. After the services were over to-day, I had a long talk with two men that seem to be enquiring after the truth. This has been my hardest day. May God's blessing rest upon the work of this day and upon the few that have come to the people. We thought they did very well considering that it was raining all the time. Our boat came up at dark and we were glad to have a rest upon the Lord's side here.

Again, there is no ground of

complaint nor occasion for surprise, that it should require large study to understand the Scriptures. A man says: "See here! I want to know all about the New Testament being the word of God. Must I turn for any proof to learned men?" Undoubtedly.

Many of the titles of your Texas lands run back to a Spanish grant. When land trades are to be made people go to consult some one who has made a study of titles, and they accept his abstracts. Do you ask it is possible that the title to a man's home depends on some one else's saying so? Yes, it is not only possible, but it is the fact. Is it possible that my health depends on another man? Yes, it is even so. Dependence is a feature of our civilization.

Some are alarmed lest science should overturn Christianity. Some preachers are worked up to talk against science. Forgive them, they don't know science. Because of them some scientists say all preachers oppose them. Some scientists—I don't know much of science, about as much as some scientists know of the Bible—are very much mistaken. I was told years ago, by a learned scholar, that scientists in general believed in the Bible. When I return home, and to the church where I worship, I shall see sitting in the congregation an humble believer, one of the distinguished scientists in the United States, and equally distinguished in Europe, a member of the National Academy of Science, a young member of the Institute of France, and honorary member of Academies of Science in a decorated with the highest honors of Imperial orders. He tells me that a large proportion of scientific men, probably four fifths, are devout believers in the Bible. Such men as Tyndal and Huxley are the sensational preachers of science—that is a hard name to call them. I know of no conflict between science and Christianity. It will always be true that when science gets its true results it will prove the real meaning of the Bible. A little child reading the Bible does not understand all of it that will be easily understood as it grows older. One hundred years from now men will understand more of science, and see that science and the Scripture harmonize. There are some good, noble men, who are persuaded that certain parts of the Bible are in conflict with science, and they must give up something; they yield the Bible, so they may have peace of mind. That may seem best, but it is not desirable. A violent tooth-ache may be cured with a pistol shot through the brain. If a man yields some for certain scientists they will want more; there is no half way ground. All the supernatural must go. Scientists assume certain points in all their formulations, and thus beg the question.

Some people are troubled about the prophecy of Daniel. Some contend that these predictions could not have been written so long ago. They cannot carry this over to other books. They break down. There is another charge against the Bible, that it touches some things that are immoral. This is shamefully absurd.

Some people are troubled about the work of the session that for our devotional exercises. The sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, even them will I bring to my holy mountain, and make them joyful in my house of prayer.

I know of one bishop and his wife, together with other members of their family, who seem to understand the true meaning of this command, and to find great delight in keeping it. Their doors are open to the poor as well as the rich; and to the humble as well as the great. The poor man in raiment, if he is a brother in Christ, will find a welcome guest in that lovely household.

How beautiful is such hospitality!

It makes me think of the great and princely Abraham's hastening to meet the weary strangers with of

for a rest and refreshment; and

of his wife Sarah, the princess

among women, so ready to join him in every good word and work.

My Christian sisters, her

daughters are, so long as ye do well" in imitation of her virtues.

A good woman in speaking of her three sons, who were away from home engaged in teaching, expressed thankfulness that the lines had fallen to them in pleasant places in kind and hospitable homes.

"But," said she, "I had

boarders, when my boys were

children, and I tried to treat my

children when they, too, should

have to abide under the roof of others."

Noble woman! Such was

the true spirit of hospitality,

without grudging, and the bread

which you then eat upon the water has now returned unto you after many days.

Whoever will practice the golden rule in their treatment of others, shall likewise receive their reward; and whoever will continue to "use hospitality to another without grudging,"

shall hear the Savoy say, "Come ye blessed of my father, inherit the kingdom prepared for you, for I

was a stranger and ye took me in,"

and "inasmuch as ye have done it unto me,

unto the least of these my brethren, ye have done it unto me."

I wish I could speak encouragingly of all our Baptist Bishops, but my checks were made to survey that field of spiritual conflict. I heard of a Baptist preacher, living near the line of the road, who don't intend to give away his liberty to become a prohibitionist.

He says he is a free man, and he

shows it by upholding a

in a community which is anxious

to rid themselves of the

matchless evil."

He is, I was told, a lover of the "delicious stuff," and has been seen in a bar-room sampling it, and at times showing dizziness of head. I am told that this man is the pastor of several churches. I wonder if they know that he is a friend and supporter of whisky men. "Many will say unto me in that day, Lord, &c.

Handsboro, Miss.

A limited number of select advertisement will be admitted in our columns, but no sum will be admitted at any price if known to be. If one gets in, it will be promptly exposed when discovered.

The average circulation of the BAPTIST RECORD for more than two years has been between 3,500 and 4,000; it is, therefore, the best weekly advertising medium in Mississippi.

Henceforth, all advertising will be done on special contract. Terms will be made reasonable to advertisers of good standing. For rates address BAPTIST RECORD, Clinton, Miss.

of the gospel, and the times in which we live. Oh, Lord, help thy people to arise in thy strength and in unity of aim and effort, go forward.

As bees cannot work to advantage in accumulating honey without laves, neither can the churches labor to any advantage without houses of worship. Houses of worship are what is most needed now, at several important points on the aforesaid road. There is plenty of Baptist money East and West of the road, which, if turned in that direction, would soon raise edifices for the God of heaven.

But, oh me, when will it flow out from our own doors.

I was glad to find so large a

number of brethren who appear

at the good work of Brother Ray.

They speak of him and his work

in terms of great praise. I could

not forego the pleasure of congratulating them on having such a man

to labor among them. A man of

good judgment and discretion,

coupled with deep-rooted piety,

and whose heart swells with holy ardor as he goes about the Master's work.

Much affliction in his family pre-

vented us from meeting each other on his field. I found one of the

happiest pastors and churches at

Ellisville I ever saw. Happy in such relation, Brother Barrett's location there seems most providential—we need more Barrett's over this way. I did not see Bros. West and Johnston, but heard of their active labor. They are so well known in South-east Mississippis, they need no words of encouragement or commendation from me. Tried and true, they appear among their brethren as old veterans bearing the marks of many battles, and to whom it will be said in that great day, "Well done," etc., for by their fruits ye shall know them.

They are like Jonathan and David, and love each other like women love, and may they co-operate most heartily in furthering the cause of that people, who have no lawyer but Christ, and no book of discipline but the New Testament.

I wish I could speak encour

Baptist Record

J. B. GAMBRELL, Editors.

GEO. WHARTON,

Clinton, Miss.

Thursday, September 1, 1884.

Editorial.

TO PRINTERS.

I wish to employ in the RECORD a competent sober job printer. Apply at once.

J. B. GAMBRELL.

NOTES AND COMMENTS.

Winona Female College makes a fine opening—nearly full, we hear.

Meridian Female College will open Sept. 22d, with a full corps of teachers.

Our notes on Zion Association were crowded out this week; we are full and more.

Robert George F. Pierce died at his home (Sunshine) near Spartanburg, at nine o'clock on the 3rd.

By mistake, the article on first page, "See hospitality, &c., was not credited to Mr. Nar Morrison as it should have been.

The Jackson brethren are overhauling their meeting house inside and out. The improvement will be marked.

I believe this woman's work is the grandest undeveloped agency for the evangelization of the world among us.—See C. B. BALL.

God reveals himself to the lowly, gives understanding to the little ones, while he hides his grace from the proud & envious.—See C. S. SUNDAY-SCHOOLS.

I do not believe that we will ever prosper as we ought, till we have more services in our churches. We need to have services every Sunday.—T. S. POWELL.

Missions run into everything, into education and everything. If we educate ministers, it is that they may go out and preach the gospel.—J. P. THOMSON.

It is inherent in human nature to oppose what is not understood.—H. B. COOPER. Brothers do not, as long as you live, oppose what you do not understand. Think how foolish it is to do so.

As one of your first subscribers who has taken your paper ever since, let me congratulate you on your success, your unfading integrity to temperance and all good questions.—JOSEPH ABBOTT, L.

We have had much trouble to get a correct list of Associational meetings. It is now about right. If, however, there are any mistakes remaining we will be glad to correct them. Please note the change in time of Yalobusha-Oxford.

After going over the State and examining all the places bidding for the State Female College, the committee accepted the offer of Columbus, which tendered a fine brick building, and \$50,000 in city bonds. So Columbus gets the

prize for forwardness for prayer.

A letter from Brother M. T. Martin, of recent date, brings the gratifying intelligence that at the close of two weeks labor in two meetings, one hundred persons were baptized. Quite a number of these were already members of the church. This is a somewhat new feature of revival work. We may give our views of it soon.

It is common for preachers to win the hearts of people when they hold a good meeting and the people generally try to show their appreciation in some way. We suggest that in every such case the sisters, if not the brethren, send a purse of money, or something else, to the preacher's wife. She makes the real sacrifice.

Gen. S. D. Lee and his Professors have been doing a fine work this vacation, holding farmers institutes over the State. It is the high calling of the A. & M. College to elevate agriculture, and so elevate farm life in our midst. In fulfillment of this calling, nothing could be more practical than caring agricultural questions directly to the people. Well done.

It often happens that men who find that their services in the ministry are not in urgent request, begin to skirmish with politics. There seems to be a back gate to the ministry which leads into the field of politics. For our part, we are in favor of locking the gate behind the changeable brother who once passes out of it, and of letting him abide in his new quarters.—RELIGIOUS HERALD.

By reference to another column the reader will see that Mrs. J. T. Freeman, in order to combine business with pleasure, has rented a house in New Orleans for boarders during the coming winter. Mrs. Freeman, so favorably known in this community as a business manager, is fully qualified to entertain her friends and customers not only in the dining-room, but in the parlor. We wish her abundant success in her enterprise.—OKTBHBAH CRITICS.

I always said, if ever I profess Christianity, I will practice it, so said a brother, who, not many years ago, put on Christ. The first meal afterwards, he asked a blessing. That night he had a little talk with his wife, and it was

agreed to have family worship. He has kept it up, and more, he at once began work in his church, and has kept it up. This is what we need—practicing what we profess. To say one thing and do another, is the ruin of religion.

The secular papers do not always come to us with the odor of roses; but that there is a marvelous change wrought in very recent times, and for the better, admits of no doubt. The great dailies are usually fair toward religion—all denominations—and they contain much religious information. Many of them print sermons, deeply evangelistic in tone, Spurgeon's sermons being favorite. Besides this, it has pretty much gone out of credit to jibe at religion, only the smaller and weaker ones remaining in the old slough.

President Webb says he is having an unusually large number of applications for catalogues. This is right, and we may feel a measure of pardonable pride when we remember that Baptists are the only people in the State keeping up a male College. In point of intelligence, Baptists stand in the front rank in Mississippi, but we still have many ignoramus than any. It is to be deplored that ignorant people, like mangos among hogs, will keep a people poor. Fight it, brethren, wherever you find it. It is next to sin, a personal and public calamity.

Two words, just now, need constant and earnest emphasis—CO-OPERATION, DEVELOPMENT. In them lies the potency of a grand success. They are pregnant with a glorious future for our people. We enter this week on the fall campaign. For two months the Association meetings will be the center of interest. How important that we make the most of them. Let an earnest effort be made to secure the practical co-operation of every Association, of every church, of every member in the interest of every object before us. A committee on co-operation in each Association would be good.

Not a week passes without a request to go somewhere and speak on some subject. Good friends send the way wish us to make a speech at a picnic to be given in honor of the new Valley road. It is quite out of our line to make speeches at railroad picnics, but we sincerely regret that we can not try our hand on the occasion of that church. It might not have been prudent for brother Clarke to baptize them so near church, but the church regarded their baptism regular, according to the scriptures. That they were correct, we certainly not a shadow of doubt. Monday, we remained over and preached twice to fine congregations. There was a cheering prospect for a good meeting. Bro. Chastain remained to assist pastor Walker in carrying on the meeting. We hope to hear a good report.

We shared the bountiful hospitality of brethren Rogers, Speed, Robertson and Welch.

Secretary Ball went in advance to Ellisville and preached for the people Monday night. We found Bishop Barrett busy in his school of some twenty-five scholars. He ought to be a happy man, having a good school, a good field of labor with many tokens of divine favor, a good new home, all neat and nice, a good wife, and as much grace as will ask God for. If he is not happy he ought to leave the country, and pitch his tent where people love misery. But he is happy, or we did not read him correctly.

South-east Mississippi is going up rapidly, materially, educationally and religiously. There are many strong, good men there who are coming up nobly for progress. Elder H. B. Cooper has been at work here for some years. He is still being blessed. Recently, he has baptized a very old sister. We regret to learn that Elder J. D. Knight is in very feeble health; so much so, that he will have to give up part of his work. It is understood by some, that Elder J. P. Johnson, who has been doing seven years to bare lost none of his power or strength.

Dr. Eli Ball, at the age of sixty-seven, was preparing to visit Africa for the second time, having made a former visit to the Liberia mission twenty-five years before.

When Dr. David Benedict was eighty years old, he wrote his book, "Fifty Years Among the Baptists," and his history of the "Donatists" was completed just before he reached ninety years of age.

Dr. George Ripley Bliss was nearly sixty when called to the chair of Biblical Exegesis in Crozer Theological Seminary.

The Rev. Wm. T. Brantley, D. D., was a useful, honored and acceptable pastor and preacher of the Seventh church, Baltimore, at the age of sixty-five.

Dr. Wm. F. Broaddus was a vigorous man at the age of seventy, prosecuting successfully an agency under the General Association of Virginia for the education of the children of deceased and disabled Confederate soldiers.

Dr. Wm. C. Buck entered the Confederate Army as a missionary at the age of seventy, and rendered most efficient service.

Dr. J. L. Barrows to-day, at the age of seventy, retains his popularity and influence, and preaches with much vigor and interest as he did twenty-five years ago.

Dr. Alexis Caswell was nearly seventy when elected President of Brown University.

Dr. John M. Cramp was President of Acadia College at the age of seventy-three.

Dr. John L. Dagg published his "Evidences of Christianity" when he was seventy-four, and Dr. John Gill issued his "Body of Divinity" at the age of seventy-two.

Wm. Carey was at the height of his usefulness in India at seventy years of age, and Dr. J. B. Jester not only published his "Seal of Heaven" at the age of seventy, but seemed to retain his mental vigor to the last day of his life. Notwithstanding his advanced years to manhood a larger influence for good, or commanded more general regard than Dr. Jester.

This list might be greatly lengthened. There is no reason why men may not grow in influence and usefulness far into old age, if they will keep themselves in the way of doing so. But it must be confessed that many, perhaps, a majority fail and the reasons are not far to seek. The most potent one is they give up study. After growing up into a good measure of power, they cease all efforts to improve, say the same things over and over, in about the same way, till people

tell him it must certainly go. They like it. One brother writes that he could not possibly do without it; another that it is the best paper he ever saw; still another affirms that the editor was raised up for just such a work. It comes on the public as a pleasant surprise. Subscriptions come in pretty freely. The editor is encouraged.

We spent some time looking

over the church records, and saw

a good many things to interest us.

Brother Asaph P. Robertson, one

of the clearest headed and ablest

laymen, whose guidance is safe in

almost any question.

He has kept it up, and more, he at

once began work in his church,

and has kept it up. This is what

we need—practicing what we pro-

fess. To say one thing and do

another, is the ruin of religion.

and Norvell, Jr., was, also, pastor for many years. It is needless to say that the congregation was well indoctrinated in the gospel. Besides such able ministers, there have been and are yet intelligent laymen, whose guidance is safe in almost any question.

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Reach, La., Sept. 7.

I write this to express my profound regret that Dr. Hackett is to go from Shreveport to San Antonio, Texas. How can we give him up? Always glad to get the Recan and hear from the brethren. Students are beginning to pour in from all quarters. We are to open on the 9th. Co-education is a success here. An effort is to be made in favor of co-education at the State University. — T. N. COLEMAN.

Liberty, Miss., Sept. 24.

After reading so many very interesting letters from various parts of our Christian land, I desire to say something of where I have been. I have been attending some good meetings. On the 3d Sabbath in the past month, I attended the Providence church at her regular monthly meeting. The Lord was gracious to us; six precious souls rejoiced and exercised faith in Christ. From thence, I joined with the Bahamian people, near the Lincoln line, where the Lord was manifested greatly in the forgiveness of many.

Brother Zachariah Loftin is pastor of this church. The meeting continued nine days, with a great revival indeed. I think fifteen were added to the church. This was followed the 3d Sunday, and at the Siloam church, I commenced a meeting of days with fine congregations as ever I saw. In this country, everything seems to be revived. Congregations attended day and night. Many conversions were fully developed; four added to the church with a grand prospect of many more. God bless the Recan for its great work. God bless our good women, who are working for the Master.

S. H. THOMSON.

Wainsborough, La., Aug. 23.

Brother Allen Holcomb has just closed a protracted meeting at Lone Cedar church, about four miles west of Wainsborough. There were forty accessions to the church; thirty-two baptized; five restored and three to be baptized at our next regular appointment. As an instrument in the hands of God, Brother Holcomb has done noble work for the cause of Christ in this community. Lone Cedar church was organized about one year ago by three or four of the brethren, and to-day she has on her church book a membership of one hundred and seven. Brother Holcomb is a young minister from Mississippi, and he accepted a call to preach to our church during the present year. We all love Brother Holcomb as a brother and minister, and the prayers of the united church go up to God, that he may ever prove faithful in the discharge of the duties of the glorious work to which he has been called. Our church has licensed two of its members to preach the gospel of Christ. May God bless them, and give them grace and wisdom to preach to this people. We need workers, and I hope to see young preachers ordained some time in the near future. They have the prayers of God's people, and no doubt they will battle bravely for the Lord. We have but one ordained Baptist minister in this section of the country, and from the way the Baptists are increasing, we shall need more workers in the Lord's vineyard.

J. J. LEWIS

The Junior made a business trip to Vicksburg the other day. Was much pleased with the enterprise and courtesy of the business men. Of course it is too early in the season for active trade. We found the Baptist church still without a pastor. They have extended a call to Brother Hackett, of Shreveport; with what success we do not know. Some of the good brethren with whom we spoke are looking anxiously for an under-shepherd. We met our friend and instructor of other days, Prof. J. P. Sneed, and his lady. Prof. Sneed and wife conduct the Riverview Academy. We wish them the success they deserve in this good work.

We call attention to the card of Mr. John Clendening. Mr. C. deals directly with a house in Italy. His work is finished in Italy and is then shipped here all ready to put up. He deals in nothing but the best Italian marble. From a photograph of the deceased he has the image made life size.

Parties wishing their pictures taken should step in and see the photograph gallery of Mr. Blanks. His work shows evidence of superior skill in his art. See his advertisement on another page.

When you stop over in Vicksburg you will find both the Veran-dah House and the Pacific House not only convenient to the depot but accommodating to travelers.

On another page you will find the advertisement of Mr. Julius M. Klein. Mr. Klein is agent for some of the most substantial insurance houses.

Mr. W. O. Worrell, whose card is found in this week's issue, is a large dealer in lime and in all feed stuffs.

See the advertisement of Mr. H. B. Bruner. He is a large dealer in plantation supplies of every kind.

Ague is worth many times its cost as a tonic in warding off malarial disorders. See ad. on this page.

Married.

At Salem church, in Marshall County, Miss., by Elder H. L. Finley, Mr. F. D. Clegg of Blue Mountain, Miss., and Miss Viola Bear, of Cornersville, Miss.

Died.

Death has made a sad visit to my Sparta charge. On the 20th ult., Thomas J., the youngest, and on the 26th, Samuel S., the third son of Brother J. A. and Sister A. F. Wilkinson were taken. They were bright, promising boys. Tommie was five and Sammie thirteen years old. Both were members of the Sunday-school, and Sammie had not missed a meeting

of his class since the organization of the school in early Spring. On the 20th of July, he professed Christ in the forgiveness of his sins, and on the 2nd day of August, I baptized him into Amity church. We hate to give him up so soon, but God is good and knows best. Indeed, we mourn the loss of both the boys, but not as those who have no hope; for our loss is their eternal gain. Our sympathies go out to the sister, brothers and parents, who feel more keenly the bereavement than any one else can feel. May God bless and comfort.

E. E. T.

Puena Vista, Sept. 9th.

In Anoia County, Miss., August 18, 1884. — Mrs. Besse M., daughter of Hampton and Clarinda Wall, aged six years. Funeral services conducted by Elder F. C. Schilling. Text: Romans 5: 14.

"She died before her infant soul."

"Had ever burnt with wrong desires;

"Had never spurned at heaven's control."

"Ever quenched its sacred fires."

May the Lord comfort the sorrowing parents, and may He also restore the mother, who is seriously sick at this time. T. C.

On June 30th, 1884, near Faulkner, Miss., little Myrtle S. Conner, daughter of B. M. and M. E. A. Conner. She was born on 25th of December, 1882, hence lived in this world of sin but little more than one and a half years. She died a happy home was blessed with a precious power has gone. The fond parents mourn their loss, and rejoice in Myrtle's gain. She has gone to rest with him who said, "Suffer little children to come unto me."

"Safe in the arms of Jesus,

"Safe on His gentle breast,

"There by His love was shielded,

"Sweetly her soul will rest."

W. E. B.

James Frank Cook, infant son of James W. Cook and Fannie Cook, was born Nov. 12th, 1883, and died July 3rd, 1884.

Though seemingly a healthy child until four months old, yet that insidious enemy, which had but a short time before claimed his life as a victim, was gradually undermining the young and delicate organism which soon yielded; and having survived his father only one month, went to join him in that better land.

"My child can not come to me, but I can go to him." — David 8:1

W. L. H.

In Rodney, Miss., July 26, 1884. Mrs. Walker DaCamp (Mrs. Mary Adeline Gouge) at the same hour, day of week, day or month, and month, on which she was married to her DaCamp was in her 31st year and had been a consistent Christian for fifteen years. She was raised by her grandmother, Capt. Copland and was baptized, I think, by Rev. Jasper Green into Bethel church, that country. She was married July 26, 1874, and in 1882, during the pastorate of Rev. J. A. Snyder, with the Rodney Baptist church, and was a zealous member of the ladies society. Her deportment was uniformly consistent. She was a diligent reader of the Bible and exemplified her religion in all the walks of life. She leaves a husband and two children. May the Lord deal kindly with L. S. F.

James Frank Cook, infant son of James W. and Fannie Cook, July 3d, 1884, aged seven months and twenty-four days.

Though, seemingly, a healthful child until four month old, its father, who preceded him to the spirit land only a month, had transmitted, it seems, the fatal "germ" which developed into the same ruthless destroyer of his father's life, and like the bud which had never opened upon a sinful and friendless world, was transplanted to the paradise above.

W. L. H.

We wish to call the attention of our readers to the advertisement of BAPTIST BOOKS, in our columns. Address the St. Louis Baptist Publishing Company, St. Louis, Mo., for terms to Agents and Catalogue.

JULY 13-14 TWO PROMINENT LADIES.

I have not been able in two years to walk or stand without suffering great pain. Since Dr. Mosley's Lemon Elixir, I can walk a mile without the least inconvenience.

Mrs. R. H. Bloodworth, Griffin, Ga.

Dr. H. Mosley. After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such a condition of a woman's health, I have been cured by four drs. of Dr. Mosley's Lemon Elixir, and am in full health again.

Rev. C. C. Davis, Mid. E. Church South, 28 Tenth st., Atlanta, Ga.

DR. PRICE'S LIPULIN YEAST GEMS.

Home Circle.

CONDUCTED BY
MRS. J. B. GAMBRELL,
MRS. E. H. WHARTON

THE FARMER'S WIFE

Up with the birds in the early morning.
The daybreak glow like a precious gem;
Beautiful tints in the skies are dawning.
But she's never a moment to look at them;
The men are waiting their breakfast early;
She must not linger, she must not wait;
For words that are sharp and look that are
so sultry.

Are what men give when moods are late.

Oh, glorious colors the clouds are turning;
If she would but look over hills and trees;
But here are the dishes, and here's the churning.

Those things must always yield to these;
The world is filled with the wine of beauty;
If she could but pause and drink it in,
But pleasure, she says, must wait for duty.

Neglected work is committed sin.

The day grows hot, and her hand grows
weary.

Oh, for an hour to cool her head,
Out with the birds and winds so clever!

But she must get her dinner all I take her
break.

The busy men in the hay-field working;

If they saw her sitting with idle hand,

Would think her lazy, and call it striking.

And she never could make them understand.

They do not know that the heart within her
Hungers for beauty and things sublime.

They only know that they want their dinner.

Plenty of it and just "on time."

And after the sweeping and churning and
baking.

And dinner dishes are all put by,

She sits and says, though her head is aching
Till time for supper and "dishes" draw
night.

Her boys at school must look like others,

She says, as she patches the frocks and
hose;

For the world is quick to ensure mothers.

For the last neglect of the children
clothes.

Her husband comes from the field of labor;

He gives no praise to his weary wife;

She's about no more than has her neighbor;

"Is the lot of all in country life?"

But after the strife and weary tussle
With life it does and she lies at rest.

The nation's brainard heart and muscle—

—Hers and sons—daughters—shall call her
best.

And I think the sweetest joy of heaven.

The rarest bliss of eternal life.

And the fairest crown of all will be given,

Unto the way-worn farmer's wife.

—Exchange.

Editorial.

A Fragment.

"If women would be sensible and not take so much unnecessary trouble, their work need not be burdensome." Those wise words came in through the open door, came from over a well-tidied *mas-sine stomach*; the dinner had been most excellent; the speaker had complimented it amply, had satisfied the hostess's desire for appreciation, and he felt wise and amiable to a most post-prandial degree. The remark set the woman who heard, to thinking—she could think while she washed the silver and the dishes. Her thoughts went hunting around to find the "unnecessary trouble." Sweeping and dusting must be put under the head "Necessary." Nice wholesome bread, well cooked meats, fresh vegetables with a due proportion of sweets and fruits were necessary to build up the outer man. Then she surveyed the piles of dishes to see if she could find the unnecessary trouble there, but they just wouldn't arrange themselves under that head. The various sorts of food could not be served and eaten *la pig*. Just then one of her little ones tugged at her apron, and looking down she saw the unnecessary, *a ruff* on her own apron. Yes, she was sure she had it now, the "unnecessary trouble," the "burdensome" part of the work was that done solely for herself, not that which ministered to the comfort and gratification of others, "If women would be sensible."

M. T. G.

MOTHERS AND DAUGHTERS.

By E. H. W.

CHAPTER I.

Softly stole the shadowy dawn over the hushed stillness of Fair-town. How calmly it nestled at the feet of its guardian mountains, encircled by dense lines of sentinel forests! Quiet as the breath of peace it lay, while the dawn of that rare day in June came stealing over the mountain tops. No sounds yet of toil or strife, no clamor for fame or gold, no sighing, no envying, no joy nor sorrow. Naught but the holy peace of nature reigned without those cottage doors; within, sleep clasps all in close embrace and who can reek of the warring thoughts and feelings, of memories, of hopes that lie hushed in ambush, waiting the first gleam of the day god's lance to rouse them to conflict? And now upon the morning breeze, day's heralds come, trooping down the mountain side. Their gleaming arrows fly shimmering through the gnarled oaks to fall and lie upon the cool green sward, waking the merry birds to their early anthems. They dip their glittering darts into the mountain lakes and streams and the waves ripple and dance about them; they rest upon spires

and chimney tops, then glancing down, spring through every window and crevice of the village homes and rouse the sleepers. Doors and shutters are opening, feet patterning to and fro, voices calling; Fairtown is awake.

Rose Cottage stands "somewhat back from the village street," one of the prettiest homes in all the town. Its white walls gleam like snow in the early sunlight and the blinds thrown widely open let the bright beams and scented breezes play merrily with the snowy drapery of the windows. The long gallery in front is wreathed with climbing roses, red and white, and in their gilded cages among the vines, canaries are pouring out their songs of gladness. In the wide yard, the June roses are blooming in richest luxuriance and the air is sweet with their rare fragrance. A little to the right and rear of the main house stands a detached room, from whose chimney the smoke is lazily curling upward. One window overlooks the sea of roses in the front yard and now a thin, slender hand thrusts back the shutter and at the open window a woman stands for a moment and drinks in the beauty and fragrance. Her dress is plain and dark, hastily donned, without the ornament of even a collar; her hair, too, has been hurriedly caught back, but it is very pretty hair and its curling rings are fit to a fairer face; this one is aged not so much by years as by toil and care and worry; perhaps, too, a daily burden of disappointment, and one forgets to note the regular features, so much are they marred by the inward spirit of care and pain—the inevitable result of a pampered life.

"Oh, Auntie, you look so warm and tired," said Mary, stepping into the kitchen, "do let me help you; I'm so sorry I didn't come in earlier." It hardly seems fair to let my little visitor work, while my daughter is idle," replied Mrs. Carney, smiling faintly; but then Ida is so delicate and refined; this kind of work is so unsuited to her tastes. Yes, Mary, you may help her little; my head aches so and there is so much to do after breakfast. Set the table please, and then if you will help me carry in breakfast, we will have it right away. I wish the day was over."

Mary smothered the resentment which arose at part of her aunt's reply and soon, by her aid, the family were seated around the tempting breakfast table. But little was eaten. Mrs. Carney was too hurried, Ida too delicate, Mary too much excited over the prospect of the day's pleasure; so good, steady Major Carney alone enjoyed his meal, smiling good-humoredly at Mary's gay talk and wishing that his daughter, leaning listlessly back in her chair, had a little of her cousin's animation.

"Now Auntie, we will help you pack the lunch basket," said Mary, as they rose from the table. "Ida, suppose you carve that chicken while I attack this turkey. Auntie is sleepy, I know, after reading so late last night. What a smart woman she will make! This work is too rough for her—no, I will do it myself—I don't want my daughter to work as hard I have done,"

With a last look at the roses she turns away to begin her morning tasks, for though good livers, the Carnes are only in moderate circumstances and the home work must be done by the family, by the mother if it happens most frequently. She has worked fully an hour when the front door is thrown briskly open and a pretty young girl dances out upon the rose-draped gallery.

"Oh! what a splendid day for our picnic!" she exclaims in a glad, merry voice. "Come out, you lazy Coz, and look at the roses and the sunshine and listen to your canaries! Isn't it all beautiful? I know we shall have a glorious time. Oh, you pretty birds!" and she dances up to the cage and sings little snatches to the birds, while the sunbeams steal through the vines, and kiss her curling black hair and rosy cheeks and fall softly round the plump, white-robed figure. "There you are at last," she says as she turns to meet her cousin just coming out. "Why, Ida, what's the matter? You look pale and tired and not a bit glad about the picnic. Don't you want to go? Aren't you glad its such a fine day?"

"It looks as if it would soon be very warm, and I can't bear the heat," replied Ida, languidly and fretfully, "I don't feel much like going away."

"Don't feel like it? Why, just think of the splendid ride to the woods, and the sail on the lake and the fishing and a dozen other things; I wouldn't miss it for anything. There! that old book in your hands again! I declare she hasn't read a minute before breakfast." And she playfully snatched the book from her cousin's hand. "I tell you, Ida, seriously, you'll ruin yourself if you don't stop putting up so late, poring over these books, and then besides you never get a good breath of fresh air, moping in the house all day. Why don't you run around and help your mother and be well and enjoy yourself?"

"I take very little pleasure in anything except intellectual enjoyment," answered Ida; "as to helping mother, I can't bear house-work and mother doesn't wish me to do it; she says she does not want me to be a drudge like herself."

"I don't think helping my mother is any disgrace. I'm no better than she is and I mean to help her always."

"But I tell you, mother doesn't want me to help her; she says I am so slow and awkward, she prefers doing it herself."

"But, Ida, don't you think you might learn not to be slow and awkward? I'm sure Auntie needs your help. Can't you see how

thin she is growing and how weary she looks?"

"Mother looks as she always does, and I don't want to learn such work. I never intend to do it. So there now, Mary Barton!"

"Well, I do think, Ida," began Mary emphatically, with an indignant light in her bright eyes, for Ida's selfishness angered her; but she checked herself, and springing down the steps, she hastily gathered a cluster of crimson roses, fastened them in her belt, then re-entered the house, saying simply as she passed Ida, "I am going to help Auntie a little while."

"That's all you can do," muttered Ida to herself, "ignorant thing. Knows nothing except how to sew and cook and mend. I don't believe she ever read half a dozen books in all her life. But then it's not her fault," she thought, reluctantly, "her mother has such absurd notions about education and has kept the poor child out in that country kitchen, till it's a wonder to me she knows as much as she does; and she's good, kind girl as ever lived; I wish I could enjoy things like she does, but I feel so badly somehow; oh, my!" And she sank languidly back in her easy chair, a very lovely picture with her fair, intelligent face, her bright crown of golden braids, her dainty white hands and tiny, slippers peeping from under her snowy morning dress. Very lovely, but oh, so very frail and useless for the practical concerns of life. And her loveliness, to a close observer, was marred by the unmistakable lines of selfishness that was creeping surely into her face—inevitable result of a pampered life.

The College edifice is a large, two-story structure, presenting one hundred feet front, and one hundred and sixty feet side by width, with a handsome colonnade and galleries extending full length and breadth of the building. Besides a large chapel and recitation rooms, there are twenty dormitories 16x16, also a library and art gallery. In front of the College is a flower yard, also a beautiful lawn with shade trees where young ladies attending school may have healthful exercise without departing from the enclosure.

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COLLEGE BOARDING DEPARTMENT

President T. N. Coleman and wife have charge of all their boarders, and will do all in their power to render those committed to their charge comfortable and happy. It is so arranged that all boarding pupils and all professors and teachers shall board in the College boarding department—males in male department, females in the female department. Sleepy rooms are in separate buildings and separate enclosures; dining tables are under the same roof but in separate halls, males to themselves, and females to themselves. We have plenty of plain and wholesome food, well prepared and served at regular hours. The following statements indicate some of the reasons why it is a good plan to have all the professors, teachers, and pupils together in the boarding department of the College:

1. Each one is easily accessible at all hours to the President.

2. All are less interrupted by outside influences.

3. Systematic hours for meals, for study and for recreation can be observed as to be most promotive of the interests of the pupils.

4. Pupils are thus at all hours under the immediate care and constant vigilance of the Faculty. Small boys and small girls can thus be safely entrusted at Keachi College by parents and guardians who live at a distance. They are as safe in the hands of the Faculty as they could be at home, and in most cases much more so.

5. In the female department the dormitories are commodious and comfortable; each having an open fireplace and large closet, besides all necessary bed-room furniture.

6. In the male department the comfort, health and facilities for study of each pupil will be kept constantly in view.

It is confidently believed that no better plan than the above can be devised, and it is gratifying that a discerning public quickly see the fact and readily avail themselves of the many advantages we offer to their sons and daughters. Brothers and sisters accompany each other from different parts of the State and from other States to Keachi in order to have the same advantages at school. It is true these brothers and sisters away from their homes cannot be with each other as much as they might be at home, yet they see each other every day at chapel, often in classes and occasionally meet in the College parlor. This is a privilege that many parents wish to secure for their children at college.

The character of the patronage we now have, coming as it does from the best families in this and other States, encourages us to make ample arrangements for future patronage of the same kind, but to a still greater extent. Additional halls and rooms will be built. All possible improvements for our College in its present flourishing condition will be sought out and secured. We wish to contribute to the comfort and happiness and advancement of all the students.

GENERAL REGULATIONS.

We understand that parents and guardians send their children to an institution of learning that they may learn. They expect them to make study their chief business. Everything which may interfere with regular attendance upon recitations and close application to studies, should be laid aside. Attending parties and indulging in

public amusements are seriously detrimental to scholastic duties; also frequent visits and reception of visits prevent the advancement of the student. These, therefore, are forbidden to the pupils of the College.

The organization of the male department marks the beginning of a new era of prosperity and more extensive usefulness in the history of the College. Already have we graduated two noble young men.

Nor has the movement militated against the prosperity of the female department, as is evinced by the graduation of five young ladies in 1882, seven in 1883, and by the large number of matriculates during the present session from the best families of the land. We point with pride to those young ladies who have graduated, and to those who still attend, and demonstrate, beyond all controversy, that woman is capable of a high order of mental training and the peer of the opposite sex, if not his superior in mental activity. We are gratified that both sexes have the benefits of superior methods and enabling influences at Keachi College. We are fully confirmed in our opinion that the friends by whom the male department was organized are to be congratulated for having put Keachi College abreast with the many noble colleges that now open their doors to both sexes, and thus promote the highest form of education; for co-education, rightly managed, is the highest and noblest form of education known among men.

LOCATION.

The College edifice is beautifully located in the western limits of the pleasant village of Keachi. A more lovely and eligible location could not have been selected in North Louisiana. There is a daily line of hacks between Keachi and Glaston, situated on the New Orleans Pacific Railroad, twenty-five miles south of Shreveport and five miles from Keachi. The College is accessible to all parts of the State and the regions beyond, and has the advantages of daily mails.

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LIBRARIES AND APPARATUS.

The College has a library containing valuable works in Ancient and Modern Literature. To this the pupils have access. There is an apparatus for illustrating Philosophy and Astronomy, also a collection of Charts, Maps and Globes of various kinds for the instruction of different sciences, and a telescope of one hundred and two celestial powers. A valuable chemical apparatus has been added.

RELIGIOUS SERVICES.

Keachi College is a Baptist school, yet its pupils may attend any of the three churches in Keachi—Baptist, Methodist or Presbyterian, and it is expected pupils will attend some church every Sabbath; also Sunday-school. Young ladies, when attending church, will be accompanied by some teacher in charge.

STATE SCHOOL.

Denominationally, Keachi College was made the State School of Louisiana by the Louisiana Baptist State Convention, at Evergreen, in Avoyelles Parish, July, 1882. The property of the property, however, has never been made, and it remains as heretofore under the auspices of Grand Cane Baptist Association, yet the Baptists of the State are called upon to rally about it.

ADVANTAGES OF LOCATION.

As regards health and patronage among all parts of Louisiana and other States, Keachi College could not be located in a better place. It is on the high and healthful ridge midway between Red river in Louisiana and Sabine river in Texas. It is five miles from Glaston on the Texas Pacific railroad, in De Soto parish, La., 25 miles south of Shreveport; to New Orleans with a few hours ride from their homes without a change of cars. At Shreveport they change to all parts of Louisiana east of Red river, and without a change go to Marshall, Texas, and there change to any part of Texas and to other States. Besides this, there is a large part of East Texas with many railroad connections with other portions of Texas. Keachi College is accessible to this part of Texas, and has several noble public buildings.

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